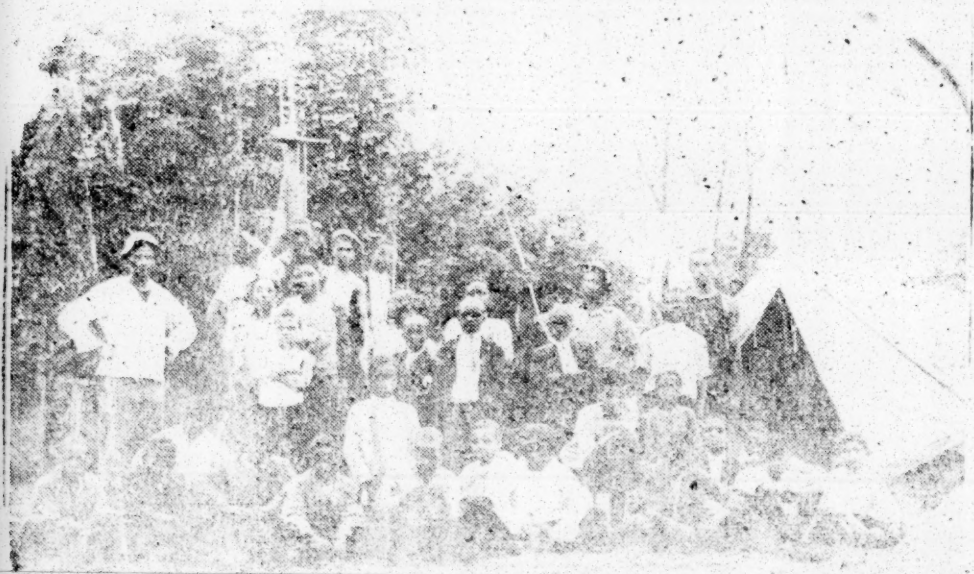


Social Conditions, Improvement



CAMP VERONA IS THE LATEST SUMMER RESORT

Patronized Only by Boys
Ranging Between 12
and 16 Years

YOUTHS LEAD BUSY LIFE

Camp Conducted Under the Auspices of
National League on Urban Conditions
Among Negroes.

Atlantic City, Asbury Park, Avenue, L. I. and Buckroe Beach are objective points for hundreds of recreation seekers during the month of August, but eighteen miles from Times Square, situated on the first ridge of the Orange Mountains, and 675 feet above sea level is a summer resort which puts the other places "in the shade." Camp Verona is its name, and it is patronized by the colored "future greats" of New York, who also believe in enjoying a summer vacation away from home.

Camp Verona is conducted under the management of the National League of Urban Conditions Among Negroes, and boys from 12 to 16 years of age are permitted to enjoy the many advantages which this unique summer resort affords. Good food, country air, a sanitary camp, bathing, out-of-door sports, and moral training are among the alluring attractions.

If a youth does not know any thing about military tactics when he first becomes a guest at Camp Verona his lack of knowledge of soldier life will not

continue long. Military discipline is in force, and every lad who remains two weeks leaves the camp knowing the full meaning of "right about face," "double quick time," etc.

The boys' camp is located on the property of Nail and Parker, in Verona, N. J., which was donated to the league. Arrangements have been made to accommodate forty boys at a time. A schedule of dates has been arranged, the first party of youngsters remaining in camp from July 1 to 13. The second party were at Camp Verona from July 15 to 27, and the third squad put in appearance July 29, and will not return to New York until August 10. The remaining dates are from August 12 to 24, and from August 26 to September 8. Director George E. Haynes, of the National League on Urban Conditions Among Negroes, predicts that two hundred boys will have been accommodated when the camp closes.

Boarders Never Complain of Meals.

Camp Verona is one summer resort where the boarders never complain of their meals. They are satisfied with what is served under the long, white tent used as a dining room, and while Dresden chinaware and silver from Tiffany are like x in algebra (unknown quantities), their food is clean and wholesome, as can be surmised from the following menu served on the day a representative of The Age visited the camp: Breakfast, oatmeal and milk, bacon, potatoes, bread, butter and tea. Dinner, boiled meat, boiled potatoes, stewed tomatoes, bread and lemonade. Supper, cheese, crackers, salmon and potatoes (camp salad), ginger bread, canned apple butter and tea.

The boys are informed in the beginning that only two vegetables are served with each meal and that some are served on cold or wet days; the punishment is served with dinner, and then a reward for good discipline from the

once. Each group is served breakfast at least once. The department is looked after by Philip R. Ridenour, who is also assistant to Archibald E. Thomas, a member of the Atlanta Physical Culture Club.

The daily routine of the boys is as follows: 6:30 a. m., rising; calisthenics; 7 a. m., breakfast; 7:30 a. m., blankets, tents, lending; 8 a. m., games, assignments; 12 p. m., flowers and berries; 12:30 p. m., dinner; 2:30 p. m., rest; 3 p. m., training; 5:30 p. m., camp; 6 p. m., singing; 8 p. m., lights out; 9 p. m., reading; 10 p. m., lights out; 11 p. m., lights out; 12 m., lights out.

invited to give talks, which are always full of wholesome advice.

While the majority of boys enjoy their two-weeks' outing at Camp Verona without spending a cent, there are some whose financial condition permits them to pay from \$1 to \$2.50 weekly for board. The National League on Urban Conditions Among Negroes, a long expense maintaining the camp, all voluntary subscriptions to aid the league in its work will be highly appreciated. E. K. Jones, secretary of the National League on Urban Conditions Among Negroes, can be reached at 281 Fourth Avenue.

ROGER WILLIAMS SETTLEMENT WORK

BY MRS. WM. HAYNES, E. NASH
VILLE, TENN.

I have been asked to speak a few words concerning the work that a few women have banded themselves together to do in the settlement of Roger Williams University. Since the removing of the school to that part of the city, the people are settling there, and we see there as in every place, the need of something to bring the women in closer touch with each other and to create a greater interest in the work being done at our school. So a few women of the neighborhood organized themselves into this circle and among the many things we hope to do is to encourage the reading habit among our women. We cannot expect great things from our boys and girls unless we are able to select for them the best books to read. We must learn to know

books as we know other good things. Who can over estimate the value of good books—"those ships (as Bacon so finely calls them) voyaging through the sea of time and carrying their precious freight from generation to generation?" With the young or old there is no such helper to the reading habit as the cultivation of this warm and undying feeling of the friendliness of books. Is a parent or other guide seems but a task-master, if his rules are those of a statute book and his voice like that of an officer of the law there is small hope that his society can be made either serviceable or profitable.

We can not hope for success unless we are willing to make good books our companions. They are friends whose society is extremely agreeable. They are of all ages, and of every country. It is an easy matter to gain access to them for they are always at our service. Some relate to us the events of past ages while others reveal to us the secrets of nature. Some books teach us how to live, others how to die, some by their vivacity drive away our cares and exhilarate our spirits while others give fortitude to the mind and teach us the important lessons how to restrain our desires and depend upon ourselves. In short nothing can supply the place of good books for they are cheering and soothing companions in solitude, sickness or affliction. The wealth of both continents cannot compensate for the good they impart. I will ask who needs this worst than the wife and mother who has not the opportunity to obtain it otherwise? Our circle's aim is to create an interest in this settlement, by reading and discussing lives of great authors.

We also have subjects for the children to teach them how to save money, and the needs of children in far-off countries, how to save their pennies and help them; in fact we are striving to put before them all the things we are able to give them for their financial, intellectual and religious welfare. This work of course has been slow owing to the cold weather, never the less we are planning however to come in contact with all the women of that settlement; then we can help them come to the front. As I have said the wife and mother needs it in order to lead the boys and girls on and upward. If such a woman says she has good sense yet she also has integrity, self respect and self-denial—a thousand trials to bravely conquer. But we cannot hope to have

this good sense any more than a drunkard will have strong nerves unless we be in the habit of keeping our mind clear from intoxication of envy, vanity and various emotions that dupe and mislead us. Good sense is not an abstract quality or a solitaire talent; it's the natural result of thinking justly, and therefore seeing clearly. As a mass of individual excellence makes up this attribute in so great a mass of such women, thus, characterized gives character to a nation. "For the hand that rocks the cradle is the hand that rules the world."

I suppose the women that travel over this country seeing as we do, see the need of these things being brought before the women of our cities, for, the world seems to be going wild about fashions and fads. To my mind the plainest row of books that cloth or paper ever covered is more significant of refinement than the elaborately covered side-board; for example spend a few days in a friend's home hunger for something to read while you are treading upon costly carpets, and sitting upon luxurious cushions, and sleeping upon down. It is exactly as if you were bribing your body for the sake of cheating your mind. Thus we see dear sisters how our women with their small means are trying to pattern after the fashions of the rich, augmenting the comforts of home, lavishing money ostentatiously upon the polished table, and upon everything but what the soul needs. It is the aim of this circle to help the women see the need of the mind and soul as well as the body.

THE NEGRO IN CITIES

Prof. Haynes Speaks Before Ethical Culture Society on Problem—Says Adjustment of Conditions Necessary. About Segregation.

"The Problem of the Negro in Cities" was the subject of an address delivered before the Ethical Culture Society Sunday by George E. Haynes, professor of social science at Fisk University. Prof. Haynes stated that the problem of adjustment to the Negro's newer surroundings is the problem of justice in America, and is chiefly determined by the attitude of the white race toward the Negro.

Prof. Haynes spoke interestingly on the segregation of Negroes in the large cities, saying in part: "Along with others, I have been charged with approving this Negro concentration in cities, and some may think that I am not in sympathy with education in agricultural arts, and with other efforts for improvement among rural Negroes. With education in agriculture

I am in hearty sympathy, and there is not an effort for the improvement of Negro rural communities that does not have my heartiest endorsement. But what I am trying to call attention to is that the present migration to cities, which we all observe, is a fairly constant movement that will result in a large, permanent Negro urban population, in the face of what is being done in the rural community; and that education and other measures to meet rural conditions, however effective, should not lead us to lessen our concern about the conditions growing up in the cities. During this month I have noticed articles in two leading newspapers claiming that there is a decided back-to-the-farm movement of Negroes. There is every reason to work for a back-to-the-land movement of all our population. Especially may we wish the Negro to remain on the farm. But, however decidedly we may agree upon the wisdom of his returning there, yet such opinions and arguments that he is returning are not only erroneous, but wrong, in view of the facts in the case. As loyal American citizens, we need to face these facts and act accordingly.

The second division of my subject is that of the segregation of the Negro population within the cities into districts and neighborhoods. This can be more easily presented because evidences of it are open to every observer. New York has its "San Juan Hill" in the West Sixties, its Harlem district of over 25,000, within about fourteen city blocks; Philadelphia has its Seventh Ward; Chicago has its State street, and Baltimore its Druid Hill avenue; Louisville, Ky., has its Chestnut street and its Smoketown; Atlanta its South and West Ends. These are examples taken at random which are typical of cities large and small, North and South.

Causes of Segregation.

"As in the case of migration to the cities, the segregation within the cities is caused by strong forces at work, both within and without the body of the Negroes themselves. First, of course, is the natural desire of Negroes to be together. The consciousness of kind in family, racial, and neighborhood ties bind them closer to one another than to their white fellow-citizens. But, as Negroes develop in morals, intelligence, and in their standard of living, they wish to move to better surroundings than those allotted to them and their less fortunate black brothers. This desire, contrary to what some claim, is not because they care especially to live

in white neighborhoods, but because they have learned that they can get better houses, better public facilities, and other comforts of life by the change. Just as the Hebrews, Italians, Slavs, and other immigrants who are crowded into segregated surroundings when a better economic foothold enables them to secure improvements, so Negroes who can raise their standard of living seek better neighborhoods in which to reside.

"But the Negro meets an opposition from his prospective white neighbors that does not confront the immigrant

who has shuffled off the coil of his Continental condition. For it is a peculiarity of many white Americans that, while in the North, they accord to the Negro political privileges, and in the South they treat him with individual kindness, they do not wish to have him own a residence in the same block. They profess the ideal principle of the brotherhood of man, but prefer to reach over into another ward to grasp their black brother by the hand.

"Now this opposition of white neighbors is not always based upon the reasonable objection to ignorance and filth, for it expresses itself as decidedly against the cultured families of Negro ministers, lawyers, physicians, and business men of Harlem as it does against the ignorant and vicious element of Myrtle avenue. Negroes find that respectability is hardly a recommendation to impartial treatment, and that even the willingness to pay a higher rental does not often secure houses in desirable localities.

"This opposition has expressed itself in various ways. In some cities it has been effective through agents and owners. When the real estate agents or owners could not or would not prevent a Negro invasion of a block or neighborhood, sometimes the white tenants and householders have gathered their belongings together, like the Arab, and as silently moved away. In Baltimore the opposition has become consciously organized and secured city legislation, while in Kansas City recently it sank to violent criminality, and used dynamite to wreck residences inhabited by Negroes.

The Results of Segregation.

"And what is the sequel of this segregation within the city? In many cases it means less effective police protection; in others it means unpaved or poorly paved, unswept streets; absence of adequate sewerage, ungathered garbage, and the lack of other sanitary requirements. It often causes the respectable and decent to be unable to protect themselves and their families from contact with vice and crime, because the blocks in which the respectable and reputable may live are limited. It means in some cities poorer street car service for the Negro section. It frequently leads the white community to an unjust judgment of these neighborhoods, as may be seen by the sobriquets of "Little Africa," "black bottom," "nigger town"; and families who live in these neighborhoods are all lumped by popular opinion into one class.

"The last but not the least serious result is that the better element of white people and the better element of colored people are thus entirely removed from neighborhood contact; they know hardly anything of their common life and tend to become more hostile toward each other than toward the strangers without the gates.

"Now, with this permanent migration and decided segregation there is developing and crystallizing a Negro world that in many of the cities has a life almost separate and apart both from white people and from the life of the

white community. In the North, where larger liberty in some lines obtains, the home life, the church life, and much of the business life of Negroes are separately conducted. In the South, with separate street-car arrangements in practically every city, with separate coaches on railroads, separate schools, separate churches, and even separate cemeteries, a large part of the life of many Negroes is separate from the whites almost from the cradle to the grave."

THE SOCIAL SERVICE COMMISSION.

Christian Recorder
The Philadelphia Methodist reports the following item: 7-25-12

Bishop Berry has appointed the following as a Commission on Social Service, authorized by the recent Philadelphia Annual Conference: Rev. Gladstone Holm, Rev. S. M. Thompson, Rev. M. H. Nichols, Rev. Wayne Channell, Rev. E. F. Randolph, Rev. L. K. Wilman, Rev. J. G. Bickerton.

This is in keeping with the spirit of the times. There is no doubt whatever that the test of Christianity in the future is to be social. The past has been theological. We have had to square our theology with our science. We have met philosophy and science, and we are better off for the meeting. The battle was hot while the war was waging; but now all is peace. No real scientist can dispute religion, or scoff at Christianity.

This generation takes up new tasks. It grants Christianity as theoretically, philosophically, theologically sound. But is it practical? Can it work with men? That is the question. Is it of any social service? Can it solve the great problems of life?

Here before us is the Labor Problem. What can Christianity do for it? It converts the individual workman, and the individual employer; but does it, or can it change the labor system? Then there is the Family Problem: divorce and separations. Can Christianity stop this? And the Liquor Problem, the Vice Problem and the Race Problem. Is Christianity powerless before these? O yes, its theory is all right; but how about its practice?

Perhaps the most difficult of these problems is the Race Problem. The "Brotherhood" has been a theory, and a beautiful one; but is it practical? Can Christianity realize it here? It is to these tasks that the various Social Service Commissions are devoting themselves. The Congregationalists have an excellent officer with headquarters in Chicago, the Baptists have Commissions whose headquarters are in Des Moines, Iowa; the Episcopal Church has a Commission whose headquarters are in New York; the Methodist Church has headquarters in New York, with an office also in Chicago; the Presbyterians have a Bureau of Social Service in New York, also a Department of Country Life, while the Federal Council of Churches has its Social Service Commission in New

York. Now since the great problem of twentieth century religion is to be that of social service, and since the greatest social problem of our day is the Race Problem, that is the living together of various races on terms of mutual respect, equality and Christian brotherhood, and since our people occupy a peculiar and most trying position in American life, would it not be a wise thing for our churches to have a Social Service Commission outside of the questions of religion of our people to the country at large, it is necessary for our churches to study and know the problems with which our people lead their health, their labor, their education, their amusements, their morals, etc., etc. Forty years ago much of this study was done by outsiders and white missionary societies. Today we must do it ourselves. We owe a duty to society as well as to our members. If crime is increasing among us, the church must bear some of the blame. If there is pauperism and vice, we can't escape. The church is the oldest, largest and most influential social institution of the race. We believe the church is the only institution that can solve the race problem—that can bring social salvation to our civilization. As it squared itself with the intellectual demands of the past century it will meet the social demands of this century. But we must be up and doing.

At the last meeting of the inter-denominational Conference on Social Service, work of the various denominations was presented as follows:

The Baptist Churches, North, are organized in an effective Commission.

The Free Baptist Church has, as yet, no specific organization, but its social work, especially relating to the country church, is rapidly increasing.

The Christian Church has a Commission which works in co-operation with the Home Mission Department.

The Congregational Churches are organized in the Department of Labor and Social Service of the Congregational Brotherhood of America, with an Executive Secretary and a comprehensive program.

The Disciples of Christ have a Social Service Committee whose activities will be under the American Christian Missionary Society, if present arrangements are carried out.

The German Evangelical Synod of North America has not yet taken any official action, but would unquestionably enter into interdenominational co-operation.

The Methodist Episcopal Church is organized in a well-established Federation for Social Service, has recently opened an office and engaged an Executive Secretary on part time.

The Methodist Episcopal Church, South, has many institutions for social work and its Woman's Council has a Committee on Social Service.

The African Methodist Episcopal

Church is not definitely organized for social service, but is doing much work locally and is looking for co-operative effort.

The Presbyterian Church in the United States of America now has a Bureau of Social Service thoroughly organized, and with various departments of work, the most important of which are the Departments of Church and Labor, of Immigration and Country Life, with a well-equipped force of Secretaries and Assistants.

The Protestant Episcopal Church has a Joint Commission on Social Service with many diocesan and local commissions, with a Field Secretary. The Reformed Church in America presented the subject of an organization for social service at the last meeting of the General Synod and received a favorable response, although its work is not yet organized.

The Reformed Church in the United States, though not formally organized, is working co-operatively with the synodical organization.

The Society of Friends has, as yet, no organization of definite plans, but is doing much in many departments. Social service would more into denominational action and is looking for a defined program.

The United Brethren Church is partially organized and a permanent organization has been ordered.

The United Presbyterian Church is doing its work of this nature through committees of the General Assembly in the various interests, included in the general term of Social Service.

"SAN JUAN HILL" HAS UNIQUE INSTITUTIONS

Lincoln Day Nursery in West
63rd Street Doing a Good

Work
12-26-12
HAS ENDOWMENT FUND

Prominent Philanthropists Interested In
Nursery Union Baptist Church a Factor
in District.

A second visit to West 53rd street, in the section known as "San Juan Hill" has been made by a representative of THE AGE in following up the investigation begun several weeks ago as to business conditions among the Negroes. The large Negro population in this section is well represented in business enterprises and it is also the location of several institutions whose work is intended to develop the Negro child's capacity for business and for right living at the same time.

One of the most important of these is the Lincoln Day Nursery which was established for the purpose of taking care of children whose mothers are compelled to go out each day to work and have no one to leave in charge of the little tots. Unfortunate mothers whose husbands are unable to get work or who are widows, or whose husbands have deserted them, find in this nursery, which is open from 7 a. m. to 6:30 p. m., a place for their children while they are working where the child is cared for in every way, trained nurses being employed to look after their every need.

The Lincoln Day Nursery is located at 202 West 63rd street, under the superintendency of Mrs. E. E. Green, who is herself a trained nurse, a graduate of Provident Hospital, Chicago. Under her are two nurses, Mrs. Lottie Mattox and Miss Lucy Hubert; Mrs. S. C. Richardson attends to the cooking, Mrs. Oliva Grant the housework, and there is a man to look after the furnace and heavy work generally.

Institution Unique.
The nursery was established in April 1910, and is unique in that it is the only institution of the kind established for colored children that is endowed. From the endowment fund an annual income of \$5,000 is derived, which is sufficient for the present expenses of the institution. This endowment is provided by one man, a prominent business man and philanthropist, who will not, however

allow his name to be made public. The institution owes its establishment to the inspiration of Mrs. Ernest F. Walton, Hartsdale, N. Y., who conceived it and succeeded in securing the funds necessary for its establishment and maintenance. Mrs. Walton makes frequent visits to the nursery and keeps in close touch with the work. She receives valuable assistance from Mrs. Caldwell, also of Hartsdale, and another lady and two gentlemen whose names cannot be used constitute an advisory board which looks after and provides Mrs. Green, the superintendent with whatever is needed for the work.

Children from six weeks to six years old are received, and the nursery cares for from thirty-five to forty children every day. The mothers wash, dress and feed their children in the morning before they bring them to the nursery, and they take great pride in having them make a good appearance. At the nursery the children are fed three times a day. A sample bill of fare for one day is:

9:30 a. m., milk and bread; 12:00 m., beef stew, rice and potatoes; 4:30 p. m., cereals and milk. For the infants who cannot be fed this diet, modified milk is supplied, an outfit being provided in the nursery for the preparation of the milk. The above bill of fare is varied from day to day, other dishes being substituted for the ones given.

Many Improvements Made on Nursery Building.

The building in which the nursery is located is the property of the Union Baptist Church, 204 West 63rd street, and an annual rental of \$1,500 is paid. Before taking possession, the building was remodeled at a cost of \$8,000. An additional story was added, making it a four-story building, and special conveniences for the work of the nursery were put in. The first has the mothers' reception room, where they bring the children in the morning. On the second floor is the office of the superintendent; the entire rear is used by the M. F. Walton Kindergarten, the Club for Colored Children under the M. F. Walton Kindergarten Association, and the Music School Settlement. It is used at night as an assembly room by the Childs' Welfare Club, the Kindergarten Mothers' Club, and the Girls' Club Mothers. The Working Girls' Club, under Miss Eva G. Burleigh, meets here on Thursday.

On the third floor is the Lincoln Day Nursery. The dining room for staff and children and the nursery proper are on this floor. On the fourth floor are the bedrooms of the staff, the kitchen and laundry, and at the rear is a miniature roof garden where the children spend most of the day playing in the open air.

At Mt. Kisco, N. Y., the nursery owns a farm of ten acres, and each year from June to September, the chil-

dren with their parents are given two weeks of out door life on this farm, going out in groups of fifteen. It is cultivated, and fruits, vegetables, milk and eggs are provided in abundance.

An investigation which will cover a year is now being conducted by the gentlemen interested in this work with a view to ascertaining the conditions on "San Juan Hill" and this is intended to lead to the further development of the work of the Lincoln Day Nursery.

THE SOCIAL SETTLEMENT.

C. Recorder - 6/13/12
What it is and What it Does.

The Social Settlement idea is as old as the fact that "The Word was made flesh and dwelt among us." It is an attempt to carry into a city slum the incarnate Word, the idea of a better living, the ideal of higher thinking, embodied or energized in earnest or resourceful men and women who live there. It is the heart of sympathy, the hand of brotherly grip, the brain of understanding insight, of efficient and masterful goodwill in dwelling in the midst of down and out humanity. It is the gospel of the good neighbor, the evangel of helpful sociability.

It is a democracy that "levels up," by throwing into the breach its best and its holiest, it is a creed that believes in the Christianity that can save society, a religion that interprets its commission "into all the world and to every creature" to include also our own back alleys and the drunkard whom our laws and customs have helped to undo. It is set on fire with the conviction that all men are created with the divine right to a chance, and sets about hammering down some of those hideous handicaps which hamper whole sections of a community through the inequalities of environment, or the greed of the great. It sees in a little child the most precious possibilities and at the same time the most awful peril of the universe, and it endeavors to promote for his sake, a home, as seedling soil that cultures the best, with guiding lines and props and God's own sunlight and the God-ordained chance to grow up right.

In point of time the Social Settlement movement in England antedates the attempt to form such centers in America by twenty-five or thirty years. In the early 60's the universities of Cambridge and Oxford were manifesting a social conscience under the influence of such men as Ruskin, Toynbee, Chas. Kingsley, Prof. Seeley and Green the historian.

The Workingmen's College in London was founded by F. D. Maurice, in 1869. In 1867 Edward Denison, an Oxford man of means, went to Stepney, London, making his home among the people, seeking to understand their needs and to help them.

Toynbee Hall, in the White Chapel District, East London, is possibly the earliest full embodiment of the modern social settlement. Arnold Toynbee, a brilliant young Oxonian, gave his life in devotion to this cause, and after his premature death, friends who had caught the fire of his enthusiasm took

up the work as a memorial. The oldest social settlement in the United States is "Neighborhood Guild" now known as University Settlement in New York City. It was founded by Dr. Coit in 1887 and has had remarkable influence, in municipal reform, sanitary housing, extension of parks into crowded neighborhoods and improvement of conditions among working girls.

Hull House in Chicago, probably the most widely known settlement in America, was established in 1889 by Miss Jane Addams and Miss Ellen Starr. A characteristic remark of Miss Addams may be quoted as almost a warning in general how not to succeed: "Settlements succeed through the character, force and insight of sane and informed residents. Working people are quick to detect shams, and merely lodging in a tenement district will not make one useful."

The educational work is carried on at Hull House by college men and women and by lectures under the extension work of the University of Chicago. All service, even of resident workers, is gratuitous and it is counted an honor to have a share in the admirable work.

A few typical examples taken from activities in the settlements in Philadelphia, New York or Chicago, will illustrate what many do and what all aim to do.

A library and reading room, generally a branch of the public library, is maintained for the benefit of the neighborhood, where recreation clubs and study classes enjoy social advantages under ideal circumstances.

The kitchen or coffee house wages a bloodless warfare against the groggery by furnishing at low cost wholesome drinks and nutritious foods with clean, cheerful and comfortable surroundings. There are art exhibitions to cultivate the esthetic sense and often a circulating picture library sends out mounted photographs of great pictures into the homes of the people. A printed slip giving a sketch of the artist and a description of the subject being pasted on the back.

Sometimes a co-operative coal club is formed, saving to its members several dollars per ton on coal, which was formerly purchased by the bucket. This sort of lesson in economy and thrift is among the most useful means of promoting social efficiency. It is notorious that the poor pay the highest prices for necessities and they are gilt-edged cus-

tomers for the "on-time" salesman. And so the stamp collecting by the friendly visitor from the settlement inculcates the habit of saving the pennies with the result of larger returns from provident expenditures.

Lectures on economic, social and hygienic subjects attended by workers in various charitable and philanthropic institutions furnish a means of training specialists for other fields. The college settlement in a certain city, found in their neighborhood a space covered by old tenements unfit for human habitation. The workers went before Mayor and aldermen with a request to have the property purchased by the city and made open space for fresh air, health-giving sunshine, room for play and chance for beauty. Persistent effort was crowned with success.

In a Jewish quarter in New York City blossoms the "Gospel" settlement established by a Christian woman of whom the Outlook says: "Mrs. Bird has not endeavored to induce Jews to accept a Christian creed, nor has she desired to do so. Her object is not to teach theology, but to impart life. Her home is open from early morning to late at night and here are classes and clubs to which boys and girls, men and women of every faith or none at all, receive kind welcome."

Perhaps fully enough, the very period of the world that witnesses the most widespread activity in uplift movements, and intensest devotion to social service finds in America the hard wall of race prejudice against Negroes most emphatically belted and barred. This is, perhaps, because the transfer in narrow minds from individual selfishness to group selfishness covers with the glamour of religious consecration the sordid meanness of one race toward another. Let a man convince himself that natural selection and survival of the fittest in some way involve responsibility for the uplift of his entire group, if he is mean anyhow, it will not be hard for him to conclude that he is doing God's service by excluding hated groups or races from all enjoyments and advantages sought for his own. A white woman said to me: "I cannot hold mothers' meetings in connection with my school, or in any way touch the social life of its people."

This woman is, and has been for years, principal of a school in the South, under the A. M. A. Yet she confesses that she has not at all touched the social life of the people who need that touch far more than they need either books or trades.

In 1901 there came to Washington a white man, Charles F. Weller, as executive officer of the Associated Charities of the District of Columbia. His method was to learn how best to minister to the needs of the poor by being a "good neighbor" in neglected neighborhoods; his religion that every message to man must come expressed in the life of brother man. He was not-conscious of a color line, or, if he was, he did not believe it should fetter the soul of service. In fact he seemed to deepen his sense of responsibility with the knowledge of a deeper need and long neglect of colored Americans, and to feel that the social body could not be two-thirds well and one-third sick, two-thirds clean and one-third unwashed, or two-thirds virtuous and one-third impure. He rented a room in an alley given over to colored people of the poorest class, and with the aid of his trusty camera began to study conditions. In his book, "Neglected Neighbors in the National Capital," he

pays this tribute to a colored family with whom he thus sojourned: "Out of such a hole as this Charley, Mrs. Malcom's oldest son, has come—clean, honest and ambitious. For this is the hope beneath all social horrors, that even 'In the mud and scum of things There always, always, something sings.'"

But Mr. Weller was not allowed to work out this hope in his own way. The compulsion of public opinion, that psychic force which controls society, willed that no white man shall play the part of the good Samaritan if he answers the question "Who is my neighbor?" broadly enough to include the neediest class of the social body.

"Prone in the road he lay,

Wounded and sore bedsted;
Priests, Levites, passed that way
And turned aside the head.
They were not hardened men
In human service slack:
His need was great; but then
His face, you see, was black."

And the pity of it all is its obviousness to the American mind—its finality and undebatable, inexorable fatefulness. It is as if you said: "Why, of course, the Christ could not have meant you! No conception of universal brotherhood could ever be made to include your race variety! That were preposterous to imagine!"

And so Mr. Weller had to modify his plan of personal work in a colored settlement, but he formed a conference class of willing workers among the colored people themselves, who met in the office of the Charities Building and organized the first colored social settlement in Washington, and perhaps the first distinctive settlement of its kind in the world. A sympathetic young white woman—a woman not rich in this world's goods, only a salaried clerk in government employ, donated, rent free, a small six-room house on M street, S. W., in a section that had borne the ill-omened title of Bloodfield. Here clubs and classes were conducted and, after a resident was secured, a day nursery, a kindergarten, penny saving through the stamp system, and friendly visiting were added. The influence of the set-

[Continued from 1st page.]

tlement on the neighborhood has been marvelous, and its workers have proven helpful agencies in promoting civic improvement and supporting law and order. The growth of the work has called for a larger building, which was erected three years ago on I street, S. W., about a block away from its first home and in the neighborhood of the same general need.

A milk station supplied by a philanthropic citizen furnishes wholesome nourishment to about sixty babes each day; a nurse and doctor under the same generous provision have given instruction in "What to Do and How to Do It" to numbers of little mothers whose slender shoulders have burdens beyond their years. Thrift and provident saving are inculcated through the friendly visitor and the penny stamps. A good library is maintained as a branch of the public library and useful arts and crafts are taught by competent teachers. The response of the neighborhood in support of the work has been admirable. The colored people have realized that without their loyal support the work must fail, and never have people shown greater willingness. A music department is planned to open in the fall, which already numbers many anxious applicants. A swimming pool is one of our dearest ideals, not

yet in sight, and it is hoped that some Abon Ben Adhem, who has realized the saving-grace of plentiful water may make public baths as accessible to all people as Andrew Carnegie has made libraries and learning.

A wealthy citizen of Baltimore has established public lavatories among the workpeople of the city, where a poor washerwoman may at reasonable cost for soap and starch wash and iron under perfectly sanitary conditions and with the best approved appliances; a philanthropy, it seems to me, more directly blessing the class who give than those who receive, if we reflect on the terrible consequences that may result from ignorant laundering under squalid conditions. It is one of the stultifying humiliations of American manners that the group pariahed as the great Unwashed are not only not encouraged to be clean, but are actually barred out from water! Personally I would struggle to get water if I had to purchase it by the pint. If I went to hunt big game in jungle I would wash—I think. But after living through some hours of American railway service (not the best to be had for the money I paid, but the best I could get at any price) on going for refreshment and accommodation to a waiting-room provided for the purpose, my preference generally is to endure the dirt and stains I have rather than fly to that so palpably pestiferous.

If only a millionaire would care for my advice. Baths, Baths, Baths for the plain people, for poor people, for colored people! Endow swimming pools, establish showers, finance laundries! Give us water, oh land of mighty rivers, give water of thy gushing fountains and rushing cataracts! Give water, oh fatherland, to thy children of sweat and toil, water to wash in, water to play in, water to love and trust and know on terms of intimate familiarity!

In my walk to the Settlement Home I pass a saloon at every corner. The door is of easy swing, the display of obtrusive sociability and alluring hospitality. There are some churches in the neighborhood, too, but closed and dark nine-tenths of the time. At one recently, even on a Sunday, I had to stand outside a bolted door 15 minutes because I had chanced to come one minute late. The one man, the one door that gives a comforting welcome to a colored man at all hours of the day and night, the one entertainment where his money is as good as any other is that of the saloon and its unctuous keeper. Not a lecture hall, theatre or cafe, not a musical or pictorial exhibition, not a place to catch an ideal or inspire a purpose, but deliberately, relentlessly, religiously slams the door in the black man's face. One of my neighborhood friends works eight hours a day underground in the sewers of this great city. I find him sometimes in the evening fixing up a tiny flower bed in front of his little home, while his wife sings in preparation of the family meal inside. It is easy to believe that if I had to breathe the gases of the city's sewerage for my eight-hour working day, year in and year out, the good temperance people would have to offer something better than a "don't" to keep me from taking the beaten track to the dazzling hospitality that promises a forgetting.

Washington has the largest colored population of any city in the world. Whatever obtains here will stand as a model of the best or symptom of the worst in American life. It is to the interest of this entire nation that no

plague spots of hidden or segregated depravity be overlooked and ignored as outside the nation's current of life. It is to the interest of every man, woman and child in Washington that each child here, the least important in our reckoning as well as the most important, shall have the chance to develop into serviceable citizenship.

The Social Settlement with its homelike, its neighborhood visiting, its clubs, classes, and personal service, is endeavoring to bring higher ideals of life and character to many who are largely cut off from good influences and opportunities; to stimulate ambition, raise moral standards, strengthen character and develop opportunities for self-help.

ANNA J. COOPER.

CONDUCT AT PUBLIC ENTERTAINMENTS. 2-29-12

The Negroes of New York, of whom there are now some 100,000 in the four Boroughs, have more public entertainments, more elaborate and expensive, than those of any other city in the country. This is true because they make more money and save less and have more opportunities than the Negroes of other cities.

White, black and colored New Yorkers are alike in the disposition to dress better, feed better and enjoy life more than any other people in the country. People who spend most they make come upon trouble after awhile and fall out, but in New York there are always others to fall in, so that there is never any gap. The sober-sides, the old foggies who watch the passing show and furnish the food and drink and clothing for it gather in the dollars and keep them. They are the substantial Negroes in every community who do this, and they get more satisfaction and comfort out of gathering and saving the dollars their brethren spend than the spenders do. Indeed, it is more blessed to gather in and save than to scatter and spend.

But those organizations of ours that give entertainments should sit down hard on the disposition to scandalous conduct which has made its appearance at public receptions. These organizations have, in the main, a reputation for high and ennobling purposes to maintain, and they cannot afford to allow it to be lowered by conduct of their patrons scandalous in character. A new generation have come upon the scene in New York, many of whom have a notion that loud, boisterous and vulgar conversation, indelicately suggestive dress, dances in which the proprieties are whistled down the winds, and drinking to excess, are the things most approved to be done, and do them—the wives and daughters and sons should be protected from the extremes in these things, that

corrupt the mind and encourage extravagant spending in dress, drinking and eating.

It is to be regretted that the lessee and owners of dance halls and gardens retain the right to sell all the liquor and cigars and eatables they can, and do it, to make up the difference in the small rental demanded for the use of such halls and gardens. The lessees make the money on the bar and restaurant privileges, and the organization scarcely cover expenses by the admission prices demanded. It is a fair deduction that ninety per cent. of the vast sums spent every week by Negroes in public entertainments goes into the pockets of the white lessees and owners

Social Conditions, Improvement of, — 1912.

WESTERN CHRISTIAN
THE NEGRO NATIONAL CIVIC MOVEMENT, NINETEEN TWELVE SE
SION, TOPEKA, KANS., AUGUST 20-23.

Dr. Booker T. Washington and A. Henry Attaway Will Bring Chief Adv
sory Messages.

Hon. R. Conkling Wassom, Kansas City Young Man, is the President.
W. E. Edw. Vaughan

For several years the writer has witnessed the use of many Negro movements purported to be established for the benefit of the American Negro, only to see them fade away because the fundamentals governing the management of these many organizations were well nigh impracticable to success and because in many instances the principles conflicted with organizations already established.

He has even permitted this organization, the Negro National Civic Movement, to go its way without his full endorsement, until thorough investigation proved that the movement was one that could become successful and still not conflict with any other

— seen to be to obviate "the discouragement of the Negro boys and girls in trying to find wholesome and remunerative employment, poor tenancy and poor housing conditions, to foster sanitation, moral uplift, industrial advancement, civil rights, commercial propositions, financial investments, and helping the unemployed Negro and his wife work in general" to become a widespread movement.

The necessity for such an organization is not implied. It is evident. Therefore I urge those who count themselves of any benefit whatever to racial advancement, to come forward and support this movement.

The organization itself is not a perfect one. The meeting in Topeka will bring out many conditions that must be provided for. The convention should add, will be composed of delegates appointed by the mayors of some eighty cities located in various states of the union, which goes to show the great amount of sympathy the other race has for this very progressive movement. It is hoped that these delegates will return to their homes, full of enthusiasm and determination.

The propaganda will be national; the spread of such principles cannot remain in one small place, and to that end preparations are being made in Topeka for the entertainment of some six or seven hundred members.

The movement is not one of A. M. E. origin, but was indorsed by the last General Assembly of that organization, which met here last May, and many of the delegates who were here then have done much already to encourage the movement in their respective communities.

Now then we have an organization whose tenets read well and one that has received the sanction of the greatest Negro body in existence. What then will be the outcome? The organization will become perfectly organized and a most successful medium for the advancement of our people along the lines already laid down. This organization must be pushed and by the Negro. The white man has his own burden to carry and what we

gain must be gained by our own efforts.

The program has been arranged with great care, pains being taken that widely scattered communities be represented thereon. Then too, men of recognized ability and whose advice in the counsel of the race in any crisis, has been sought, will be conspicuous.

Dr. A. Henry Attaway, President of Edward Waters College, Jacksonville, will deliver the principal address Wednesday evening the twenty-first.

Dr. Booker T. Washington will be present at one of the sessions and will bring advice as to the needs of the Negro.

Hon. Roscoe Conkling Wassom and Other Men Behind the Movement.

Hon. Wassom, the president, was born in Knoxville, Tenn., where he received a good public school training during his earlier years. After finishing the Knoxville High School, he took up the Normal work in the Goldboro (N. C.) State Normal. At Bethany College, Lumberton, N. C., he received his A. M. degree.

In 1901 he moved to this section of the country to be with his sister and parents. Colonel and Mrs. Geo. C. Wassom, a well known law in Kansas University and is now an attorney by profession.

He has received the highest endorsement for the position he holds in this new organization, which he himself established last December.

The young man has ever been a strong believer in the moral, civil, educational and self-sustaining advancement of the Negro. One can always find him battling with unfaltering efforts for a higher plane of living and for the civil rights of the Negro as guaranteed under the constitution of the U. S.

The proper time to maintain one's rights is when they are denied; the proper persons to maintain them are those to whom they are denied. With the united efforts of our Afro-American citizen's and those denied we can fight successfully for these rights. The leader is worthy of support and has some able co-laborers.

The Vice-President, Prof. R. H. Brown, professor of sciences at Western University and a graduate of Kansas State University stands as one of the foremost young men of the race and an authority on scientific matters.

The National Treasurer, Hon. J. M. Wright, the present City Treasurer of Topeka, Kansas, and a man of immense ability. He has been the Ass't. Clerk of the County, for Shawnee Co., Kans., and is now treasurer of the Western Tuskegee Industrial and Educational Institution, of Topeka, Kans.

The National Secretary, Hon. James Steele of Knoxville, Tenn., is a graduate of Knoxville College, and an impressive industrial enthusiast.

Hon. P. C. Thomas, the Chairman of the National Executive Committee is Asst. Secretary of the Western Newspaper Press Association, Editor of the Kansas Baptist Herald and owner of the National Watchman.

Lawyer J. H. Guy, of Topeka, Kans., the Chairman of the Arrangement Committee needs no introduction to the good people and has always been fighting the battles of the Negro and protecting his civil rights and immunities.

Rev. H. W. White, Pastor of the Central Church, is Chairman of the Accommodation Committee and enjoys the usual distinction of being the originator of the "School garden and pay for service system, which he is operating now in the city of Topeka.

Mr. Wassom unlike a good many of his associates, is a benedict, having married Miss Ruth Knox about two years ago. The young wife is very accomplished. She was for several years a teacher in Attucks, the largest Kansas City public school. Their home life is very congenial and Mrs. Wassom is a real queen of the household.



organization for Negro advancement.

The few facts he has obtained are told hereafter for the benefit of the public.

In May, 1912, a letter was sent out to a large number of the progressive element of our people for the purpose of creating sentiment for the new found organization. The second paragraph of this letter described the ob-

Social Conditions, Improvement of - 1912.

CIVIC LEAGUE'S HEADQUARTERS.

Membership Increasing Steadily—Much Good Being Accomplished.

Savannah Tribune
The Negro Civic Improvement League which was organized a little over one month ago is progressing rapidly and is now settled in permanent quarters which will be opened on Monday June 17th.

The league at a meeting of the chairmen of the various committees held on the last Thursday night in May decided to maintain permanent quarters. This matter had been under consideration for some time and the selection of a suitable place was in the hands of a committee, who reported at this meeting. The place selected by the committee was The Tribune building at 1009 West Broad street and it was decided to maintain a suite of two rooms on the second floor. The league will therefore, have as its permanent offices rooms number 102 and 103 in this building.

The office will be in charge of Mr. C. A. R. McDowell, the assistant secretary, and will add greatly to the work of the league. The rooms will be nicely fitted up and owing to the convenient location will be very easily reached.

The progress which the league has been making has proved very encouraging and gives promise of much good work in the future. The membership has been steadily growing and the maintenance of permanent offices will no doubt prove an incentive to those who have not yet attached themselves to the league.

NEW SITE FOR BOYS' CAMP.

The camp for boys between the ages of 12 and 16, which was maintained at Manorville, La. by the National League on Urban Conditions Among Negroes, last summer, is to be opened on Monday, July 1, at Verona, N. J. This project, which last year accommodated 107 boys to such good advantage to them morally and physically, is able this year to be conducted under more auspicious circumstances than last year, on account of the liberal donation of the use of a camp site near Verona, N. J., by Messrs. Nail and Parker. The camp site is on the second

range of the Orange Mountains near Verona, adjacent to Montclair, N. J. University, and have gained practical only 18 miles from New York. It has a beautiful view of a valley and the first range of the mountains is 675 feet above sea level and within walking distance of Verona Lake, where boating and bathing are permissible.

Under the careful and experienced management of Messrs. Archibald E. Thomas and Robert R. Ridenour, who supervised this work last year, the boys who enjoy the advantages of outdoor life will be greatly benefited by their communion with nature and isolation from the deterrent environment of the city streets.

The National League on Urban Conditions Among Negroes, through its secretary, E. K. Jones, 281 Fourth avenue, invites correspondence from leaders of organized groups of boys who are desirous of sending their charges for outings. Already dates have been engaged by the New York Colored Mission, the Negro Fresh Air Committee and St. Philip's P. E. Church.

GOES TO FLORIDA

Mrs. Francis E. Keyser, now Teacher at Daytona Educational and Industrial School for Negro Girls—Mrs. H. L. Farrell Temporary Superintendent at White Rose Home.

Age 9-12-12
Mrs. Francis E. Keyser, for six years a resident of the White Rose Home, New York, this week for Daytona, Fla., to assume her new duties as director of the Academic Department at the Daytona Educational and Industrial School for Negro Girls.

Mrs. Keyser has been succeeded at the White Rose Home by Mrs. H. L. Farrell, who has been chosen temporary superintendent. During the six years Mrs. Keyser was connected with the White Rose Home, which is an institution for friendless girls at 217 East 80th street, she rendered valuable services. Over two thousand homeless girls were cared for during her incumbency.

Mrs. Keyser's resignation as superintendent of the White Rose Home was announced because of her desire to teach again. She is a graduate of the Normal College of New York and taught four years in the public schools of this city. Mrs. Keyser has taught also in Maryland and Florida.

PREPARED SO

National Urban League
Two Experts Train
School of Philanthropy
University—The League Furnished Fellowships. *Age* 10-17-12

James H. Hubert and Miss Ellie A. Walls, M. A., have been during the past year pursuing studies at the New York

of Philanthropy and Columbia University, and have gained practical experience in social work in New York City under the direction of the National League on Urban Conditions Among Negroes. Mr. Hubert at the completion of his course of training was called to take charge of the social betterment activities at Gay Head, Mass., a community of mixed Indians and Negroes. He has supervision of the amusements and recreational and educational activities of the community. Mr. Hubert is a graduate of Atlanta Baptist College, Atlanta, Ga.

Miss Walls has become one of the staff of the National Urban League and is on some special work in Baltimore, Md., in co-operation with a social betterment committee which is being organized in that city. At the completion of her work in Baltimore, she will go to Nashville, Tenn., to develop work in connection with the Nashville League on Urban Conditions Among Negroes and the Social Science Department of Fisk University. Miss Walls is a graduate of Fisk University and at the end of her year's work in New York received a Master of Arts Degree from Columbia University.

Both of these social workers for a year have been on fellowships furnished by the National League and are the first trained workers sent out according to a plan which the League is developing. During the present year the League has three other fellows in training.

The National League on Urban Conditions Among Negroes is an organization composed of white and colored people throughout the country who are banded together for the betterment of conditions among colored people in cities. The object of the organization is stated in its constitution as follows:

1. To bring about co-operation and co-ordination among existing agencies and organizations for improving the industrial, economic, social and spiritual conditions of Negroes and to develop other agencies and organizations where necessary.
2. To secure and train Negro social workers.
3. To make studies of the industrial, economic, social and spiritual conditions among Negroes.
4. To promote, encourage, assist and engage in any and all kinds of work for improving the industrial, economic, social and spiritual conditions among Negroes.

THE NEGRO

FELLOWSHIP

Chicago Ill.

LEAGUE

AND INTERESTING

FACTS CONCERNING ITS

The Illinois
WORK
Chronicle
9-16-12

A Summary of What It Has Accomplished in 2 years, 6 Months.
(By Beatrice Miller.)

The Negro Fellowship League was organized during the year of 1910, shortly after the Springfield riot, by a Sunday-school class of Grace Episcopal Church, under the leadership of Mrs. Ida B. Wells-Barnett. The meetings were held in the homes of the members for about a year after which time it has been located at 2830 State street. The league now comprises a reading room, Men's Civic Club, Woman's Alliance and Boys' Club.

The Sunday afternoon meetings of the league have an average attendance of 100 persons. Among the speakers at these meetings are: Rev. B. A. G. Willoughby, Judge Clelland, Prof. Wm. Pickens, Hon. G. W. Ellis, Hon. F. L. Barnett, Mr. Henry O. Tanner, Prof. R. T. Greener, Dr. G. C. Hall, Hon. Chas. Merriam, and Congressman M. B. Madden.

The Men's Civic Club meets Wednesday evenings with an average attendance of 40. This club makes a study of topics and conditions of vital interest to the race; investigates and assists individual cases. Notable among these being the Steve Greene case, Thomas Jennings' finger print case, Thos. Dixon's "The Sins of the Father," Mexican colonization scheme.

The Woman's Alliance proceeds along charitable lines, visiting sick, giving clothing and food to deserving poor. They furnished Christmas dinners that fed over 200 persons. The dinner Sunday, November 3rd, was for the benefit of Hon. John R. Lynch.

The Boys' Club holds meetings in the basement, with an indoor baseball team. From 15 to 30 boys daily visit the reading rooms and read some of the 200 books loaned by the public library.

The Negro Fellowship League has a library of 600 books, 25 magazines, 15 daily and weekly newspapers at the disposal of its patrons. The reading room is open from 9 a.m. to 10 p. m., with a daily record showing 14,400 names enrolled yearly. Up to the present date, 9,000 men and boys have been given lodgings at the rate of 15, 20 and 25 cents per night, thereby making the place to be self-supporting and also enabling them to care for dozens who are unable to pay for a night's lodging.

The league has given food, clothing and money to approximately 59 men, women and children. This noble work should commend itself and have the hearty co-operation of every race loving man and woman.

Springfield Farm School And League

DIRECTOR OF WORK IN CITY THIS WEEK

Negroes in Vicinity of School Greatly Benefited — 10,000 Acres of Land Being Operated By Negroes. *Sav. Tribune* 7-7-12

The story of the Springfield Farm School and Settlement League near White Plains, Ga., is something fresh and invigorating. It has the ring of the genuine.

Prof. John W. Hubert, the director, is in this city representing that work. He spoke interestingly at the First African Baptist church last Sunday night.

The Negroes in that community are, according to Prof. Hubert, already possessing and operating about 10,000 acres of land. The school and the church are the social centers. The settlement league is a conscious effort of the people to realize a community life.

Many homes have been built about the school under Prof. Hubert's supervision that are the unfolding of ideas of utility, comfort and beauty. A great school in the country, and for the country is in the making.

An enterprising, self-sufficient Negro community is bound to grow up about the school.

It is work distinctly new that must succeed.

Last Sunday Judge Mr. Weissinger, of the Juvenile Court, presented to James Jackson, a colored boy, a gold medal on account of his regular attendance in the day school and because he had made a very high mark which placed him above the rest of the boys. The medal was presented at the Newsboys' Sunday school which is conducted by Mrs. Bessie L. Allen, at Ninth and Magazine streets. The Judge has a big heart and he is very much interested in the general welfare of the children and is rather delighted when a paroled lad makes an attempt to be a good boy, which is only the first step to manhood. Week after week he can be seen in his private office looking into the face of some lad with all the earnestness of a father, sometimes after a scolding he gives the boy a chance to make good. Connected with this office are two colored Juvenile Court officers (Mrs. Bessie L. Allen and Mrs. Edwards), both of whom are shown all of the courtesy that is shown any of the other officers in the court. The parental home about to be established is an idea started by the Judge, we understand, and that provisions will be made for colored children. He is backed in this new movement by some of the leading social workers in the city, who are cooperating with him to make this one of the greatest institutions of its kind in the state.

ENTERTAINED BY HELEN M. GOULD

Members of Mother A. M. E.
Zion Church are Guests
at Lyndhurst

OVER 300 MAKE TRIP

Party Taken to and From Tarrytown, N.Y., on Special Train Chartered by Miss Gould.

BOUNTIFUL LUNCH SERVED

Visitors Spend Day Pleasently on Beautiful Grounds Used as Summer Place by Noted Philanthropist.

SPECIAL TO THE NEW YORK AGE.

LYNDHURST, N. Y., Aug. 14—Lyndhurst, the beautiful and spacious country place of Miss Helen M. Gould, the noted philanthropist, and members of the wealthy Gould family, was the scene of a happy reunion last Saturday, and the attendants and amusements there was more laughter and merriment to the square inch than on any previous occasion at Lyndhurst. The merry-makers were members of Mother A. M. E. Zion Church, New York City.

The Rev. R. M. Bolden, pastor of Mother Zion Church, was formerly pastor of the A. M. E. Zion Church in Tarrytown. It was while here that he formed the acquaintance of Miss Gould, who was among the wealthy residents who aided him financially in his church work. A short time ago Miss Gould, through the Rev. Dr. Bolden, extended an invitation to the members of the Sunday School to spend a day at Lyndhurst, which was promptly accepted.

Men, women and children, numbering over three hundred, left New York on a special train over the New York Central Saturday morning at 9 o'clock for Lyndhurst. Miss Gould personally chartered the special train and the visitors did not have to pay a cent. The party arrived at Tarrytown at 9:45 and was at once taken to Lyndhurst, where every arrangement had been made for the entertainment of the guests. The well known philanthropist also saw to it that an appetizing luncheon was served to the visitors, and not one of the three hundred left Lyndhurst craving for something to eat.

TESTIMONIAL TENDERED TO WOMEN WORKERS

Young Women's Minute Club
Entertains at St. James
Presbyterian Church

WOMEN HOLD CONFERENCE

Discuss Ways and Means to Better Conditions of Delinquent Girls—Program an Interesting One.

St. James Presbyterian Church was the scene of an important conference held Friday evening in the interest of delinquent girls. In connection with the conference a unique entertainment was given under the auspices of the Young Women's Minute Club, which was in the nature of a testimonial to the women who spend much time trying to better conditions among the young women of the race.

The members of the Women's Minute Club were becomingly attired in white, and at the appointed hour filed through the church and seated themselves according to rank in the chancel. The President, Miss Eva Timson, opened the exercises with an appropriate address, which was well received.

In the absence of Dr. E. P. Roberts, master of ceremonies, the pastor, the Rev. W. R. Lawton, presided.

After a short, pointed talk by the Rev. Granville Hunt, of Mt. Vernon, N. Y., Mrs. Frances R. Keyser, superintendent of the White Rose Home for Working Girls told of the work of that institution, its aims, etc., in a most pleasing manner.

Mrs. M. C. Lawton, chairman of the Conference of Workers Among Girls, in whose honor the reception was given, was the next speaker. She paid a tribute to the girls and told them that the fragrance from such bouquets would last when flowers shall have faded into forgetfulness, and when monumental marble shall have crumbled away and granite shall have crumbled to dust.

Mrs. Marie Jackson Stuart, president of the Harriet Tubman Neighborhood Club, and Mrs. Albert S. Reed, president of the Utopia Neighborhood Club, spoke interestingly of their work.

The Rev. Florence Randolph of Jersey City, N. J., gave a spirited talk, after which Mr. Grace Campbell spoke briefly of his probation work.

At the close of the program the honored guests repaired to the upper lecture room, where a sumptuous collation was served by the young women of the club.

Prominent among the guests were: Mrs. Emma S. Ransom, Miss Eva Burleigh, Mr. and Mrs. P. W. Downing, Eugene Kinckle Jones, and Mrs. W. J. Price.

The musical program was a most attractive feature of the occasion and included among its numbers an instrumental solo by Mrs. W. J. Price and a vocal solo by Mme. De Lyon Leonard, which was encored. A recitation by Miss Willa Rowe closed the program.

VICE IN CHICAGO

Noted Sociologist Speaks to Large Crowd and Tells Negroes to Protect Their Girls and Women—Discriminating Laws in Windy City.

Noted sociologist, Dr. J. Edgar Hoover, spoke to a large crowd of Negroes at the St. Philip's Church, Chicago, last night, telling them to protect their girls and women from the vice and corruption of the city.

New York Age
4-25-12

capacity as a servant in a house of prostitution; while colored girls and women at any age beyond sixteen are permitted with the greatest of freedom to work as servants, he said.

"The Everly Club alone employs fifty-two colored servants, many of them girls and women. Is this right? Should this crowning shame of the city be allowed to continue? Go unrebuked and unchecked without a word of remonstrance without a vigorous protest from our leading colored citizens to the public authorities, the mayor, city council and the state legislature? There is no doubt but that such a law in substance is just and equitable. But where is the justice and protection to human morals in such a law as this? It is manifestly unjust, discriminatory class legislation and therefore unconstitutional. It should be amended or repealed.

"For the leaders of the race to submit to the continuance of such a law is an obvious registration of their inherent rights and privileges of citizenship."

Settlement School's Closing

The great interest in music settlement work was evidenced Monday evening at St. Philip's Church, where the relatives and friends of the pupils attended the closing exercises of the Music School Settlement for Colored People, occupying every seat in the spacious hall of the church. An excellent opportunity was given to become acquainted with the advancement being made by the youthful musicians.

The exercises were quite impressive. The string orchestra was composed of sixty members, whose playing showed that the training they were receiving was productive of good results. The piano department, under Miss Helen E. Smith, was represented by Miss De Silva and Mrs. A. Hughes, both of whom won applause.

The musical program follows:

"America," orchestra and chorus; "Spring," Greig, orchestra; piano solo, "Spanish Dance," Moskowski; Mrs. De Silva; symphonic arrangement, "Old Folks at Home," Vogt, orchestra; piano solo, "Zarapa," Mrs. Hughes; pizzicato, "Bluettes," Lack, orchestra; music school choral, Flataw, orchestra.

After Director David I. Martin delivered a short address in which he reviewed the first year's work of the school and expressed appreciation for the encouragement the friends of the school had given. He commented on the kindness of the Rev. Hutchins C. Bishop in offering a home for the Harlequin branch in the parish house of St. Philip's Church.

The school will reopen in September.

The Ladies Aid Society

A few months ago a few ladies met and discussed the need of an organization that would devise ways and means for the helping of the poor and aged colored people of Savannah. This organization was made permanent under the head of "The Ladies Aid Society," or "Colored Associated Charities." whose purpose it is to raise funds to help those of our race who actually need help; to establish a home for those in need of such; to aid in stamping out Tuberculosis and similar diseases among our people, also to work in harmony and unison with our white friends who are willing to lend us a helping hand when we try to help ourselves. This Society is to be maintained by collecting a small entrance fee from members and also a small monthly payment from each. We earnestly solicit donations from all our friends who will give something. The Ladies Aid Society is a non-sectarian organization and is worthy and should easily receive the support of the race at large. A cordial welcome to any and all who wish to become members is always extended. The Society, though young, has been able to contribute to the poor on Thanksgiving also supplied Charity Hospital with nice fruits and delicacies for Christmas. The meetings are held the 2nd, and 4th, Wednesdays at 5 o'clock p. m. At present we are meeting in the Lecture room of the St. Philip's Monumental Church, 560 West Hull street and will be glad to have applications from a large number of new members at our next meeting.

Geo. W. Smith, M. D. Pres.

Mrs. Rosa Hodges, Sec'y

Resolutions for the Late Jacob W. Mack

At a meeting of the Committee for Improving the Industrial Condition of Negroes, held April 20, the following resolutions were adopted out of respect for the late Jacob W. Mack:

In the death of Jacob W. Mack the Committee for Improving the Industrial Condition of Negroes in New York loses one of its most active and valuable members. Mr. Mack was Chairman of the Executive Committee and was also especially the friend of each member of that committee. He was ready always to devote his time and thought to any problem facing the Negro people, or to help individuals overcome their difficulties. For the sake of those whom the Committee was created to help, he frequently put himself under obligations to other people in a way he would not have thought of doing for himself. His faith in men, his enthusiastic love for men and his hope that they would respond to his confidence in them made him great. He believed in this Committee and loved it. The Committee in turn misses him and each member mourns the loss of a personal friend.

The Lincoln Settlement, which is located at 1039 E. 11th St. and of which Dr. Walter A. Jackson is head-worker, is planning to hold an exhibit to take place May 15-17. The Ladies Auxiliary will assist. There will be a photo exhibit of the various industrial classes and their work.

Social Conditions, Improvement of

Give a Generous Response.

To the Editor of the New York Age:

May I call the attention of your readers to the present need of the colored people in New York and to a special opportunity for helping them which has just come up.

There is no place to which a fresh air party (the usual group of 25 or 30 boys or girls between six and twelve and one-half years) may be sent for a two-week outing at any time for the rest of the summer. In order to maintain its standards, the Negro Fresh Air Committee has found it necessary to establish such a home to be managed in co-operation with the Tribune Fund. We have seen an ideal place with good house, water and plenty of land which is only an hour by trolley from the city, 25 cents fare. The owner is willing to sell at a reduced price to us, but we need \$10,000 at once to secure and equip it for use this summer.

The great advantage of this place is that it can also be used as a convalescent home for colored people, something that is recognized as an urgent need by all the city hospitals and physicians. Thus the plant could be used all the year round, and be better worth buying than a cheaper one suitable only for two months' summer work. If any one can tell us of, or give us, an equally suitable, cheaper place, especially if it is near salt water, we should be glad to know of it.

The Negro Fresh Air Committee has completed six years of work in New York and knows the field well. There is no "overlapping," but close co-operation among all the colored agencies, and with the Committee on Urban Conditions among Negroes. We are in urgent need of at least \$500 to carry on our regular work. Until we have the money no children may go away. To all therefore who have had the comfort and refreshment of a stay in the country during the holidays, or can sympathize with the sufferings of the small and weak who are left behind, we appeal for generous and immediate help, for the home and for our regular work.

Rev. WILLIAM M. HUBBELL,
Chairman.

HELEN TITUS EMERSON,
Secretary and Treasurer,
131 E. 66th Street, New York.

"STATEMENTS ARE SILLY"

Quillin's Article on "The Negro in Cleveland, O." Appearing in the New York Independent, Charged with Being Full of Misstatements by Cleveland Gazette.

Special to THE NEW YORK AGE

CLEVELAND, O., April 9.—Frank U. Quillin's article on "The Negro in Cleveland, Ohio," appearing in a recent issue of the New York Independent, is not regarded with high favor by the Cleveland Gazette, which does not take kindly to Prof. Quillin's claim that there is no social equality between the two

races in Ohio's largest city.

Under the caption "Quillin's Silly Statements," the Gazette says:

"Frank U. Quillin's article on 'The Negro in Cleveland, Ohio,' published recently in a Sunday edition of the Cleveland Plain Dealer, in the Chicago Fellowship Herald and possibly other daily and weekly papers in various parts of the country, is so full of errors and mis-statements that the few antiquated facts it contains, taken from the New York Independent are almost overshadowed. The miserable article was written for a purpose that is made perfectly clear in the following excerpts:

There is no social equality between the races in Cleveland. The Negroes live by themselves in Central avenue, Cedar avenue and Doan street. The two races prefer to live by themselves in their home life. As the Negro population increases and new land is needed to accommodate it, adjacent property is always ready for sale at a cheap price.

Men of the two races may meet as friends on the streets or in business, but it is never carried to the home life. The white man will not think twice the races in Cleveland.

That is not so. The opposite is, however, and has always been true.

The Quillin statements are not only inaccurate but positively silly and absurd. There is not a large city in the country where there is greater extent, or where the two races live less by themselves. That is not so. The opposite is, however, and has always been true.

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man's public eating places or restaurants, etc.

"Quillin must have been paid for the effort (in his malicious article) to boost the color-line in public places. Our people of this community can enter a vigorous and proper protest against the publication of such diatribes, by local daily papers, simply by discontinuing their patronage of them, and they must do this, too."

CONFERENCE WORKERS MEET.

The regular meeting of the Conference of Workers Among Girls and the Conference of Workers Among Boys was held yesterday afternoon at the Riverside Orphan Asylum, on the Hudson, and was largely attended. Promptly at 4:30 o'clock the respective conferences were called to order, the Rev. F. A. Cullen presiding over the boys' conference and Mrs. M. C. Lawton over the girls. At the close of the meeting the guests were taken by the management through the building, which is one of the most splendidly equipped institutions in the State of New York. There are at present in the orphanage 178 boys and 117 girls, making a total of 295. Of this number 54 are full orphans, 169 half orphans, 40 having parents living, and 12 unknown. The cottages, which are immaculate, are occupied by a certain number of children with a matron, who assumes the position of mother. A well-stocked dispensary, a sun parlor, a light and airy nursery, swings, play room and everything necessary to an excellent home is found there. The children are kept looking spry and span and are as happy as the days are long. Their instructors are white, are devoted to the work and the children, and they in turn are fond of them. Miss C. M. Wood, first directress, is a model of womanly sweetness, and no part of the work is without her personal supervision and inspection. E. W. Barber, the superintendent, is a man possessed of ability in his duties. He is kind and gentle and the children all love him. In a brief talk last evening he told of the institution and of its further developments along all lines. At 6 o'clock supper was served in the dining room, and at 7:45 the conference reassembled in the chapel, where they were highly entertained by the children of the asylum. James M. Gordon, superintendent of the Howard Colored Orphan Asylum, gave an interesting talk concerning his work. Among those present were: Eugene Kinckle Jones, Prof. G. E. Haynes, the Rev. F. A. Cullen, Mrs. Frances R. Keyser, Miss Eva Burleigh, Mrs. M. J. Stuart, Mrs. Alice Wiley-Seay, Mrs. Florence Randolph, Dr. and Mrs. A. S. Reed, Mrs. Susie Wilkerson, Miss Emerson, Mrs. McCall, Miss Frances Chase, Mrs. Peter Harrison, Miss Grace Campbell, Mrs. R. P. Hamlin, Miss Anna Jones and Dr. P. A. Johnson.

Civic League's Auspicious Beginning

FAST CROWD AT GEORGIA STATE COLLEGE FRIDAY
APRIL 26TH.

President Wright elected as Head of the movement—Many Representative Men and Women in gathering—Music best heard in years—Refreshments Much enjoyed.

There was a large and auspicious gathering that convened in Melchior Auditorium of the Georgia State Industrial College on Friday night a week ago to organize the Negro Civic Improvement League.

The meeting was called to order by President R. R. Wright who after devotional exercises explained to the brilliant gathering the purpose of the organization.

Immediately after President Wright's introductory remarks, by motion the organization was made permanent with President Wright at its head and it was decided that it should maintain permanent offices in the city.

President Wright was then empowered to appoint the chairmen of the various committees of the League.

There were several impromptu speeches made by many of those in the audience approving the League and these remarks were very enthusiastically received. Many of the ministers on the rostrum also made short addresses.

At the conclusion of the exercises of the evening light refreshments were served by the college boys.

One of the most enjoyable treats of the evening was the delightful music rendered by the Knights of Pythias band under the leadership of Mr. James Thomas. The selections were magnificent and the audience showed itself very appreciative of the inspiring music that was rendered.

The following are officers of the League:

President—R. R. Wright,
Secretary—Sol. C. Johnson,
Assistant Secretary—Chas. A. McDowell.

Treasurer—Rev. R. H. Singleton.

First vice-president, Rev. T. N. M. Smith; second vice-president,

Rev. W. L. Jones, third vice-president; W. O. P. Sherman, Jr., fourth vice president, Dr. B. W. S. Daniels; fifth vice president, H. H. Miller, sixth vice president, Prof. John McIntosh; seventh vice president; A. L. Tucker, eighth vice-president, W. W. Mumphries; ninth vice president, R. A. Harper; tenth vice president, P. E. Perry; eleventh vice president, Perry R. Wright; twelfth vice president, F. M. Cohen.

The chairmen of the committees are: Publicity Committee, J. H. Butler; Agricultural Committee, Rev. R. H. Thomas; Business Promotion Committee, George S.

Williams; Employment Bureau Committee, George W. Jacobs; Entertainment Committee, R. A. Harper, Glad Hand Committee, J. C. Lindsay; Finance Committee, E. E. DesVerney; Street Improvement Committee, R. B. Heggs; Health and Sanitation Committee, Dr. P. E. Love; Legislation Committee, L. B. Thompson; Membership Committee, W. S. Scott; Public Interests Committee, L. E. Williams; Educational Committee, R. W. Gadsden.

TO APPOINT MISS CAMPBELL

Judges Have Agreed to Name Her Regular Probation Officer—Has Done Effective Work for National League for the Protection of Colored Women.

New York City is soon to have a colored regular probation officer in the person of Miss Grace Campbell, who has been doing some effective probation work for the National League for the Protection of Colored Women.

Several days ago Miss Elizabeth Walton of the League had a conference with Judges Crain, Mulqueen, Rosakly and Swann on the probation question and during their talk the judges stated that Miss Campbell had done such effective work they thought it wise to appoint her as a regular probation officer. Miss Walton, on behalf of the league, recommended Miss Campbell for the appointment, which will probably be made when the present court has a meeting of the judges.

Baltimore, Md., June 26.—The Colored Fresh Air and Empty Stocking Circle held a mortgage burning at Trinity A. M. E. Church Sunday night. The mortgage covered the indebtedness on the farm maintained by the society just outside the city limits. The society is making preparations to give a large number of poor children an outing during the summer. Miss Ida E. Cummings is the president.

The *Boston Herald* writes of the Shaw House, "the first of its kind in the city," and says that it is "a place where the colored people of Boston are being brought into the work which is being done, and have such a new view of the material and inspiring possibilities of settlement work that Shaw House promises to become a unique factor in the working out of 'the problem.'" Shaw House is not usual nor typical of Boston only, in that its students are both white and colored. It not only carries on the usual settlement work in way of classes, clubs and recreations, but it is making itself a recognized medium for the interchange of opinions and courtesies between the best white and colored people of Boston.

During the year Miss Eaton has successfully carried out a series of conferences to which have been invited leading white people and representative colored people. At these conferences most interesting and beneficial discussions of social and economic problems have been indulged in and at these meetings such people as Dr. Fischer, Dr. Mann, W. H. Lewis, Dr. Rowley, Miss Baldwin and Jane Johnson have taken active part.

It is in such work that Miss Eaton is making the house of great and peculiar value to us. During the month just closed many interesting and delightful talks were made to the frequenters of the house by the following people: Mrs. J. H. Lewis, Mrs. T. E. Courtney, Mrs. J. H. P. Phillips, W. H. Lewis, Lucius Hicks and Philip Aiken.

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The services on last Sunday were largely attended despite the excessive heat. Rector E. G. Clifton, D. D., was the preacher and celebrant at the Holy Communion. The services during the summer months, both morning and evening, will last but one hour.

St. David's Fresh Air Home threw open its doors for the summer work last Thursday. A large number of members and friends journeyed to the home to show their appreciation of the work and stayed until a late hour enjoying the music. The home will remain open until Labor Day, and those who go there to stay will do so under the personal direction of the rector.

The friends of the church are urged especially those without a church home to visit the church during the summer months to see the work.

The Negro Outlook Committee in a special meeting last Friday night, passed resolutions expressing their regret over the loss of so many human lives in the recent catastrophe of the Titanic. Other very important questions were discussed by the members. Mr. Green, the chairman, has associated with him a number of the number of loyal citizens who are bending every effort to better the conditions of our race. The object of this organization is to discourage the evils existing in our city that make such a bad life for people, Child Labor, Loan Sharks, Race Halls connected with saloons. Second, to secure as far as possible a proper proportion of civic benefits such as cleaner and better streets, better schools and school equipment, better hospital facilities and playgrounds for our boys and girls, also to improve industrial conditions and opportunities for our laborers and stimulate mutual patronage in business, to encourage thrift, economy and home buying, in order to develop a better respected citizen. This organization hopes to co-operate with like committees in other cities in the attempt to improve the general status of the Negro of the United States.

29-12-26-72
Better Houses for Neurotenants

the same rents that tenants of other nationalities have to pay, has been the motto influencing the real estate agency of John M. Royall, a firm composed of John M. Royall and Geo. W. Royall, and located at 21 W. 134th street, Manhattan.

In this effort it has also been necessary to endeavor to secure a better class of tenants, and to this end an effort was made by Geo. W. Royal to interest the ministers of the city that they might lend their co-operation in a movement leading to the betterment of conditions among the Negroes of New York.

The following letter was addressed to twenty-nine of the leading citizens of New York, including ministers, physicians, lawyers, newspaper men and business men.

New York, Nov. 6, 1912

If you are interested in the improvement of life among the colored people kindly call at our office Monday, November 11, 8 p. m. The meeting will last twenty minutes.

(Signed) "JOHN M. ROYALL."

In response to this letter one minister, the Rev. J. K. Humphrey, pastor Harlem S. D. A. Church, responded. His talk with Mr. Royall resulted in a letter being sent to the ministers by the Rev. Mr. Humphrey inviting them to a consultation for the purpose of considering plans to better the social condition of the Negro in Harlem. To this meeting two ministers came.

Notwithstanding this apparent laxity on the part of the ministers, Mr. Royall has gone steadily forward in this effort and though it has meant the loss of money both to the firm and to the property owners, it has not stopped them. In fact, the land lords have joined heartily with the firm in their efforts to provide better houses for the better class of tenants and in some instances houses have

desirable tenants in them. All prospective tenants are required to furnish references as to their personal standing as well as their financial ability, and these references are always investigated. This entails a large amount of extra work on the office force, but the results justify it, because to a large extent the Royall properties are kept free from objectionable elements and the respectable class is kept free than is usual from contact with undesirable neighbors.

The same policy is maintained in the employment of their office force. Not alone must the prospective employee be thoroughly efficient and trained to perform the duties required but their personal character and standing is a prime consideration. This policy preserves a high order of efficiency among its employees, but to increase this factor, what George W. Royall terms "efficiency meetings" are held once or twice each month, when the employees are assembled in the offices and lectured by the heads of the firms upon those points which make for increased satisfaction in the service given the public generally, the tenants and landlords in particular.

The firm is liberal in its treatment to its tenants when tenants are deserving, and they treat their employees in a way to increase their efficiency and make their service more satisfactory to the public and to the firm. Besides the heads of the firm John M. and George W. Royall, there are employed M. H. Royall, superintendent of repairs; Morris Citrin, C. P. A., head bookkeeper; Mortimer Smith, assistant bookkeeper; Miss Alfreda Bentley, head stenographer; Miss Madeline L. Array, assistant stenographer; W. J. Greene, head collector; W. H. Foreman, assistant collector; Wm. Turner, porter. A

of the office force proper are specially trained and are capable of filling any temporary vacancy that might occur in the office force or of supplying extra service in case of an emergency.

Besides the office force the firm employs from sixty-five to seventy janitors, and fifteen to twenty mechanics of various trades, who look after repairs on the many properties they handle.

On Christmas eve at 2.30 o'clock the entire force were summoned to the office and after holding the regular "efficiency meeting" for the end of the month, the firm gave all of the force handsome gifts for their Christmas, and a half-holiday in which to make preparations for a joyous celebration.

THE AGE calls special attention to their half-page advertisement which appears in this issue.

The Mardi Gras and fancy dress carnival was given under the auspices of the Utopia Neighborhood Club, which has been organized to create a fund to establish a fund for delinquent colored girls. The officers of the club are: Mrs. A. C. Reed, president; Mrs. E. L. McCall, vice-president; Mrs. Prince D. Smith, secretary; Mrs. William H. Tyers, assistant secretary; Mrs. C. Franklin Taylor, treasurer; Mrs. Rosalie S. McClendon, chairman of the Reception Committee; Mrs. David E. Martin, captain of the young booth; Mrs. Marie Thomas, secretary of the Reception Committee.

The members are: Miss Eva Bachus, Miss Cecil E. Batey, Mrs. B. Boteler, Mrs. Florence Brown, Mrs. A. Burge, Mrs. M. A. Clarke, Mrs. R. L. Crutcher, Mrs. A. S. Dee, Mrs. A. E. DeVeaux, Mrs. E. H. Durham, Mrs. J. T. Gailahorn, Mrs. Walter Handy, Mrs. Ella Hayes, Mrs. W. P. Hayes, Mrs. Hazel, Mrs. H. Jackson, Miss Belle Johnson, Mrs. L. E. Johnson, Mrs. M. Labitue, Mrs. C. Mintree, Mrs. M. Monroe, Mrs. M. Morton, Mrs. E. Mosby, Miss Adele Oliver, Mrs. J. R. Scales, Miss E. Scudder, Mrs. E. Simmons, Mrs. Mamie Smith, Mrs. W. G. Smith, Mrs. A. Stuart, Mrs. S. Tabb, Mrs. J. M. Taylor, Mrs. B. E. Thomas, Miss Margaret Thomas, Miss Jane Turner, Miss Ethel Watkins, Mrs. Martha Williams, Mrs. C. N. Williams, Mrs. H. M. Winslow and Miss Clara Woods.

The associate members are Fred R. Moore, chairman; Miss Eva Burleigh, Miss Grace Campbell, Prof. J. Emanuel, Walter Handy, J. H. Hubert, Dr. P. A. Johnson, E. K. Jones, Ed. E. Lee, Dr. A. S. Reed, R. H. Richardson, Dr. C. H. Roberts, Dr. E. P. Roberts, A. M. Robinson, John Saunders, B. F. Thomas and Harry Winslow.

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